

A
SOLILOQVY of the SOVLE
OR
A PILLAR OF THOUGHTS.
*With reasons proving & Immortality
of the Sovle.*



by S. T. Rich: Baker, K. W. M. J. B.



A
SOLILOQVY
61-480
OF THE
SOVLE:

Or,
A PILLAR OF
THOUGHTS.

With reasons proving
the Immortality of
the Soule.

Written by Sir RICHARD
BAKER, Knight.

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P
W



TO
MY WORTHILY
much Honoured Bro-
ther, Sir *John Corbet* of
Stoke in the County of
Salop, Baronet; and
to his vertuous
Lady.

HAVING heard you
take pleasure som-
times to read some
poor Writings of mine which
have bin made publike to the
World,

The Epistle

*World, I have thought good
to make one Writing proper
to your ~~minde~~; at least, for
which (if it be worth the
thankes) the world shall
thanke you, for being pub-
like; For, but for your sakes,
and for testifying my love to
you both, I had never, I
thinke, had a thought of
writing it. God hath bles-
sed you with a numerous is-
sue, as though he meant, for
every one of your vertues, to
bestow*

Dedicatory.

bestow upon you a childe; and
if, the fuller ones *Quiver* is
of such *Arrowes*, ~~the~~ *Supplier*
he is ; I may justly, with
David, pronounce you a
payre, that have as few your
matches in happinesse, as in
vertue. When I intended to
write somthing to the memo-
ry of your Names, because I
knew the seriousnesse of your
dispositions, and how farre
you are from taking pleasure
in vaine discourses ; I made
choyce

The Epistle

*choyce of an Argument, of all
other the most serious : for,
what so serious, as the im-
mortality of the soule ? Of
which, though wee have Di-
vine Testimonies, farre more
forcible then any Humane
Reasons can be; yet it gives a
kinde of satisfaction, to see
Divine certainties seconded
by Humane probabilities, and
Faith by Reason; For though
Divine proofes be more pro-
portionable to the stronger
part*

Dedicatory.

part of the Minde; yet naturall reasons make a greater impression in the weaker part; at least, both of them running one way, and making both but one current; it cannot be denyed them, to make the beliefe, as *Vis unita*, the stronger. Accept it then, most Honoured Brother & sister, with the like affection as I offer it, and let him at least have some place in your respects, who so much respects

The Epistle.

*you both; as professing al-
ways to continue,*

Your truly loving Brother

to serve and

honour you,

RICHARD BAKER.

RICHARD BAKER



A Soliloquie of the
SOVLE:

Or, *A Pillar of
Thoughts.*

AS Lots wife was turned into a Pillar of Salt, that her inconstancie might be fixt, and yet be melting still: So thou, my Soule, if I had my wish, shouldst be turned into a

A

Pillar

A Soliloquie

Pillar of Thoughts ; that
thy volubility might bee
restrain'd, and yet be thin-
king still. And of what
then is it, I would have
thee to thinke? Not of the
miseries of the World,
though there be cause e-
nough; but alas, this would
be too sad a subject to
thinke upon continually:
Nor the Pleasures of the
world, though this were
like to have all mens voy-
ces;

of the Soule.

ces; but alas, they would scarce last so long, to hold out the thinking: Nor yet of the world it self, though this would be a large field to walke in; but alas! not large enough for the swift Thoughts, that can run it over in an instant: No, my soule, but to think of God; for Hee onely is the cheerful subject that can bee a cōfort to thee, when thou art in greatest misery; Hee

A Soliloquie

Pr only the lasting object that
th can minister matter of me-
re ditation, when all vaine
k pleasures shall have their
tl period; He only, the large
tl Field with varietie of
n walks, where thy thoughts
tl may bee walking everla-
n stingly, and never come to
b the end. To thinke of the
t miseries of the world, is to
l put the Thornes into my
y eyes, that were before but
l in my sides; and make the
paine

of the Soule.

the harder, because my
sense the tenderer; there-
fore thinke not of miseries.
To thinke of the pleasures
of the world, would make
me to blush for shame; and
to weep for sorrow, that I
should ever be enchanted
by such Syrens, and not
see my folly, till I feele my
fall; therefore thinke not
of pleasures. To thinke of
the World, would make
me thinke my selfe at liber-

A Soliloquie

only the lasting object that
can minister matter of me-
ditation, when all vaine
pleasures shall have their
period; He only, the large
Field with varietie of
walks, where thy thoughts
may bee walking everla-
stingly, and never come to
the end. To thinke of the
miseries of the world, is to
put the Thornes into my
eyes, that were before but
in my sides; and make the
paine

of the Soule.

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fore thinke not of miseries.
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of the world, would make
me to blush for shame; and
to weep for sorrow, that I
should ever be enchanted
by such Syrens, and not
see my folly, till I feele my
fall; therefore thinke not
of pleasures. To thinke of
the World, would make
me thinke my selfe at liber-

A Soliloquie

ty, when I am but in a prison; and make me like the Dogge, that lyes biting upon the chaine that tyes him: therefore thinke not of the World. No, my soule, but thinke of God; for to be thinking of God, is a kinde of being present with him; and then what greater joy than to be present with him, in whose presence is the fulnesse of joy for evermore. What

A. though

of the Soule.

though the World take no notice of thy joy? Canst thou not, *In sinu gaudere*, & keep thy joy to thy selfe? doth the Worlds knowing thy happinesse, adde any thing to thy happinesse? No my soule, though thy thoughts be onely to thy selfe, yet let it suffice thee *Tibi plaudere*, and be thinking of God still. For thinking is the food of the memory, which nourishes

A Soliloquie

it, and keepeth it in life ;
and without thinking, we
starve it ; for what wee
little thinke of, wee soone
forget ; and therefore, my
soule, that thou mayst not
forget him, who onely is
worthy to be remembred,
bee thinking of God still.
For to thinke of God is ne-
ver out of season ; all other
thoughts have their fits ;
are fit at one time, unfit at
another ; but to thinke of
God

of the Soule

God is fit for all times; In
adversity, to mitigate; in
prosperity, to moderate;
in sickness, to console;
and in health, to consoli-
date; It is indeed the su-
perlative thought, and sets
a stop to all other thoughts;
that none can come neerer it;
none in any degree beare a-
ny proportion wth it; & ther-
fore, that thou maist not
be in the reere of thoughts,
be thinking of God still.

A Soliloquie

But if thou be alwayes
thiaking of God, it be-
hooves thee to be carefull
what thou thinkest; for to
thinke unworthily of him,
thou wert better be thin-
king of something else; and
alas, being so dazeled with
his brightnesse, so astoni-
shed at his Greatnesse, as I
can; what can I thinke,
that is worthy of him, in
the least degree? For what
anring have my thoughts,

of the Soule.

but either Memory, or Vnderstanding? and what can my Memory think worthy of him, that is time out of minde? What can my Vnderstanding apprehend worthy of him, that passeth all understanding? If I thinke of the time past, I finde, that was, but is not: If I thinke of the time present, I find that past while I am thinking: If I thinke of the time to come, I find

it

A Soliloquie

it cannot be found whether
ever it will be, or no : and
what are these to him, of
whom it is truely said, As
he was in the beginning, is
now, and ever shall bee,
world without end. I can
think of him indeed, as he
is Eternall, but then it must
be an Eternity by successi-
on of time, in which there
is something before, and
something after; where his
Eternity is all at once, and
hath

of the Soule.

her hath nothing to doe with
and time, nor time with it, see-
of ing he is alwayes the same,
As and his yeeres never faile.
g, is I can thinke of him, as hee
ee, is infinite; but then, it must
can be an infinitenesse by ex-
s he tension of Magnitude; and
must that the work only of Ima-
essia gination, or conceit; where
ere his Infinitenesse is a Tran-
and scendent to Quantity; and
his leaves imagination behind
and it, and conceit below it;

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or rather, makes Imagina-
tion weary, and Conceit a-
shamed. I can perhaps ap-
prehend more than he is,
but not so much : for I can
apprehend many gods; but
all of them, not so much,
as he that is but One. And
why then would I so faine
be thinking of him, when
I can think of nothing that
is worthy of him? Yet I
must thinke of him, or I
can thinke of nothing that
is

of the Soule.

is worth the thinking of.
If I thinke of the wisdom
of *Salomon*; If of the beau-
ty of *Absalom*; If of the
strength of *Sampson*: Alas!
what are these to think of?
Great indeede, to bee
thought of, by themselves;
but compar'd with his wis-
dome, with his beauty,
with his strength, they are
lesse then nothing. When I
can measure out the Sea by
droppes, and when I can
conceale my selfe in
fury

A Soliloquie

sum up the Sands with
Counters, I may then hope
to finde out something to
thinke of, that is worthy of
him. But though I cannot ap-
prehend him as he is ~~in~~
integrale, One entire being,
yet I may perhaps appre-
hend him, as Humane Ca-
pacity conceiveth him in
parts. Alas, no better at
all. For if I thinke of his
Providence, and his Provi-
dence

of the Soule.

with dence is the most visible
Character in his Oecono-
my of the World; I finde
my selfe even confounded
with the course hee hol-
deth in it; Why he suffers
the wicked of the World
to prosper and flourish, and
the godly whom he loveth
best, and who love him
best, to be in affliction? as
though he did mistake ei-
ther his blessings, or them
he blesteth; taking *Ephraim*
for

A Soliloquie

for *Manasses*, and *Manasse* rewarded
for *Ephraim*, as old *Jacob* thought
did? If I thinke of his Justice
Justice (and every one hath a right
right in Justice) I am then
confounded to think, why he
Abel, that was the first Saint, should
should be the first Martyr; and
and why *Cain*, that was the worst
Murtherer of his brother, yet
should have the blessing of a
long life? as though it were
were justice with him to
punish an innocent, and to
reward

of the Soule.

reward an offender? If I
thinke of his Power (and
power will alwayes make
it selfe thought of) I am
then confounded to thinke
how hee could make all
things of nothing, and why
they are said to bee the
workes of his hands, when
yet they were made with a
word of his mouth? as
though Nature were not
worthy to be his Appren-
tice, and as though it were
with

A Soliloquie

with him but a word and a
deed ? But most of all, it
thinke of his Mercy (and
his mercy is over all his
workes) I am then con-
founded to thinke how it
can be mercy in him, to
give the life of his Sonne,
to save the lives of his E-
nemies ; an Innocent for
Delinquents, a Lambe for
Wolves, a God for men ?
O my soule, this may well
be thy astonishment, see-
ing

of the Soule.

nd a ng it is the wonder of An-
it l els : But though his Ju-
and ice may be brought in
his uestion by it ; yet his
on- Mercy certainly it makes
v it ut of question ; for what
to reater Mercy, then to save
ne, many by One ; and many
E- hat could not helpe them-
for elves, by one that could
for oth save himselfe and o-
en ? hers ? Neither yet is his
well iustice brought in questi-
see- n by it ; for is it not just,
ing that

A Soliloquie

that as hee did make man A
by his word, which is his kn
Sonne; so hee should save
man by his Sonne who is th
the Word: Is it not just in
he should imploy his Son th
where most honour might to
be gotten? and is there a-m
ny greater honor than that fo
which he hath gotten by th
this imployment, to sit at th
the right hand of his Fa w
ther; and to have a Name bu
at which both men and W
Angel

of the Soule.

man Angels must bow their
his knees.

ave And now, O my soule,
o is thou hast found out a thing
just in God, most worthy for
Son thee to thinke of, of him
ight to be thought; for as his
re a-mercy is over al his works,
that so it may justly take up all
n by thy thoughts. But can no-
fit a thing be found in God,
s Fa- worthy to be thought of,
ame but his Mercy? Not his
a and Wisdome? Not his Pow-
ngel

er?

A Soliloquie

er? Not his Justice? Yes, fe
my soule, most worthy to no
be thought of, all of them, th
but not so much; or if as pr
much in themselves, yet un
not of us; and therefore al
not so much of us, because no
not communicated so do
much to us: For, his er
Wisedome is to us a se- sal
cret; his Power, a tran- his
scendent; his Justice, an M
abyssus; onely his Mercy wh
offers to communicate it en
self

of the Soule.

es, selfe to us: that if it were
to not for his Mercy, we nei-
m, ther could hope, nor durst
as presume to have Accessse
et unto him: and therefore in
ore all our suites, we Pray him
use not to heare us, for his wis-
fo domes sake, or for his pow-
his ers sake, or for his Justice
se- sake, but only & alwaies for
an- his Mercyes sake. It is his
an Mercy that emboldens us
ercy when we are fearefull, that
e it encourageth us whē we are
self

B doubt.

A Soliloquie

doubtfull. It is his Mercy
that directs us when wee
are Erring, that upholds us
when we are falling; and
indeed his Mercy not on-
ly is Invoked by us, but
is it selfe an Advocate for
us: that we may truly say;
Of all his Attributes there
is none hath Bowells in it,
but only his Mercy. Here
therefore, My soule, Fixe
thy Pillar of Thoughts,
and let this Mercy of God
be

of the Soule.

rcy be thy perpetuall Object :
wee For, as some superstitious
s us in the sect of *Mahomet*,
and when they have once seen
on- his Tombe at *Mecha*, pull
but out their Eyes presently,
e for as never possible to see so
say ; worthy a sight againe : so
here Thou, my Soule, when
in it, thou hast once entred up-
Here on this Thought of Gods
Fixe Mercy, thou mayest seale
ghts, up the doores of thy
God Heart, as never possible to

be

B 2

let

A Soliloquie

let in so comfortable a
Thought againe.

But if, with all thy thinking, thou canst not sufficiently apprehend it, then at least admire it ; that by admiring it, thou maist bee drawne to love it ; or rather, to love him for it ; yet not to love him onely for his mercy to thee, but for his mercy ; and not onely for his being Mercifull, but for his being : for
then

of the Soule.

then, my soule, thou lovest
God truely, when thou
lovest him for himselfe,
and not for his benefits;
for how else canst thou
say with *Job*, *Though thou*
kill mee, O Lord, yet will I
love thee. Indeede to love
God, apart from his be-
nefits, is a worke for the
soule, when it is parted
from the Body; for as
long as wee live in this
world of Vanity, our love

A Soliloquie

to God, I may say, is but
Mercenary ; even *David*, as
much a man as he was after
Gods owne heart , yet
saith but this ; *I love thee,*
O Lord, because thou hast
heard my supplication : So
this Benefit of God was
the Motive of his love to
God ; that if it had not
beene for this motive, his
love to God might have
beene as little as anothers.
O ye blessed Seraphins,
that

of the Soule.

but that burne with an ardour
id, as of this love of God ; how
after happy are ye in this your
yet ardour ? and though I can-
thee, not wish to be a Seraphin,
hast yet I wish, at least, some
: So portion of your ardour ;
was for then I should love
ve to God, not for his benefits,
not but for himselfe ; and not
, his love my selfe, but only for
have him. And yet, O my soule,
hers. that thou couldest love
hins, God but as *David* did,
that B 4 though

A Soliloquie

though but onely for his
Benefits ; for then, at least,
thou mightest bee a soule
after Gods owne heart, as
David was. And why, my
soule, shouldest thou not ?
Alas, why dost thou not
love him as *David* did ;
seeing thou hast as great
Motives as *David* had ?
For what was his Motive,
but that God heard his
supplication ? and what
was his supplicatiō, but that

God

of the Soule.

r his God would defend him
least, from his Enemies, from
oule Sin and Satan? and doe
as not these assault thee, as
my strongly as they did *Da-*
vid? And have they not
not overcome thee; at least had
lid; they not overcome thee, if
reat God had not defended
d? thee? O my soule, It is
ve, the great mercy of God,
his that sinne hath not already
hat swallowed thee up; and
hat that thou hast not long
od since

A Soliloquie

since beene made a prey to
Satan. If therefore, my
soule, thou canst not ap-
prehend the greatnesse of
Gods mercy by confide-
ring it in it selfe, then take
a view of it by considering
the greatnesse of thy sin:
For, as they that cannot
looke upon the brightnes
of the sunne as it is in it
selfe, doe, by looking in
the water, come to dis-
cerne it in some measure:

fox

of the Soule.

ey to so, though thou canst not
my apprehend Gods mercy,
t ap- as it is in it selfe; yet by
se of viewing it as it were in the
fide- water of thy finnes (Alas !
take in themselves a filthy pud-
ering dle , but for this purpose
fin: a cleare streame,) thou
cannot maist come to apprehend
htnes it, at least, in some propor-
in it tion. For according to the
ng in greatnesse of thy fin, is the
dis- greatnesse of Gods mercy
sure : in forgiving thy sinne. But
fox in

A Soliloquie

in considering thy sinne, let
this be a part of thy Pillar
of Thoughts ; that as
Christs wounds were re-
maining on his body at his
Resurrectiō, so the wounds
of thy sinne will remaine
upon thy soule at the day
of Judgement ; and least
thou shouldest thinke in so
long a time they might all
be forgotten, let this also
be added to thy thoughts;
that there will then bee

kept

of the Soule.

et kept a sessions, where al the
ar circumstances of thy sins
as will be summoned to meet
re- together, to give Evidence
his against thee : and then
nds Time it selfe will come in,
ine and tell the very houre,
lay when ; Place it selfe will
raft come in, and shew the very
io roome, where ; the Per-
all sons themselves will come
also in, and present the very fa-
nts; ces of them, with whom,
bee or against whom thou
ept didst

A Soliloquie

didst commit any sinne, in
the whole course of thy
life:& al as visibly, as when
the sinnes were a doing ;
and even thy evil thoughts
which yet never came fur-
ther then the cloyster of
thy heart, will then come
forth as fresh, as when they
were a thinking ; and all
thy prophane words, as
audible, as when they were
a speaking ; and all thy fil-
thy writings, as legible as
when

of the Soule.

in when they were a writing;
hy and lest there should want
nen an accuser, as there did to
g ; the Adultresse in the Gos-
hts pel, Satan himselfe will
ur- take that Office upon him,
of and doe it most spitefully;
me in such sort, my soule, that
ey it cannot be said, whether
all thy shame or thy Horrour
as will then be greater: thy
ere shame, to see thy filthines
fil- discovered and laid open
as before all people; or thy
nen hor-

A Soliloquie

horroure, to finde thy case
desperate, and past all hope
or possibility of relieving.
And is it not time, before
this time, to thinke of that
time? a fearefull thing to
thinke of, I confesse; but
without thinking of it now,
there will be no helping
of it then; and therefore
thinke of it, my soule, but
thinke of it to prevent it:
and as desperate as thy
case may be, yet doe not
de-

of the Soule.

case despaire : Never yeelde,
ope how great so ever thy sin
ng. be, or be made appeare to
ore be, that it can be greater,
hat or any thing neere so great
to as Gods mercy : For com-
out pare them, my soule, to-
w, gether ; Thy sin is great,
ng because a transgression of
ore Gods law ; but Gods mer-
out cy must needes be greater,
it : because a law to himselfe :
hy Thy sinne is no more then
ot thou art able to doe ; but
le- Gods

A Soliloquie

Gods mercy is more then thou art able to think : thy sin is but a Plot of Satans to entrap thee ; but Gods mercy is his owne purpose to relieve thee ; thy sin is great but infinite in Relation ; but Gods mercy is infinite in it self, and absolutely : thy sin is but an Accidentall thing in thee ; but Gods mercy, I may say , is his very substance ; that as much as himself is greater then thy self ;

of the Soule.

hen so much his mercy is greater
thy sin: and indeed,
if thy sin could be greater
than Gods mercy, there
should be something in thee
is greater than that which is
but greatest in God: for of all
the things that humane ca-
pacity conceiveth to be in
God, there is none greater
than his mercy, none so
great as his mercy: at least
as greater and lesser may be
conceived, where all are
Infinite.

But

A Soliloquie

But though Gods mercy be greater then any mans sinne, yet any mans sinne may come to be greater then Gods mercy; if either despaire reject it, or presumption slight it: for both these are of force to make Gods mercy of no force, at least of no force to forgive, because they leave no capacity to be forgiven. For all capacity of Forgiveness is then

of the Soule.

ner
any
mans
bee
cy;
it;
it;
rce
of
no
use
ity
ca-
e is
hen
hen clean barred up, when
either Despaire or Pre-
umption stand at the En-
rance. In all other cases,
Gods mercy hath the Pre-
eminence, and makes the
greatest finnes become like
cloudes, either blowne a-
way, as with the wind of
his goodnesse, or else dis-
solved, as with the sunne
of his kindnesse.

And now, my soule, thy
thoughts, me thinkes, are
come

A Soliloquie

come to some fashion of a
Pillar ; they are solid and
firme, and want but Erect-
ing; but all the difficulty is
to erect them: for though
Gods mercy, if once attay-
ned, bee greater then any
mans sinne ; yet it is no
easie matter to attaine it,
seeing there is no attaining
it, but from his Mercy
seate ; and his Mercy seate
is the highest part of all his
Arke, and this must needes
bee

of the Soule.

bee a great height, farre
higher then wee of our
selves are ever able to
reach: No, my soule, there
is no way to reach it, no
meanes to climbe up to it,
but onely by *Iacobs* ladder,
which ladder is Christ:
and if in climbing up this
ladder, there bee not the
greater heede taken, in
stead of raysing thee up, it
will but cast thee down, &
give thee the greater Fall.

Thou

A Soliloquie

Thou must not therefore
doe as the Apostate An-
gels did; ascend first, and
then descend: ascend first
in Presumption, and then
descended in Despaire: A-
scend first, in scorning
this ladder, as thinking
their owne nature more
worthy for the Sonne of
God to take, then the seed
of the woman; and then
descend by falling off the
ladder, and have their
heads

of the Soule.

fore heads broken by the seed
An- of the womā; no, my soule,
and thou must take a contrary
first course; Descend first, and
then Ascend; Descend first
: A- in Humility, & thē Ascend
ning in Hope: Descend first in-
king to a serious consideratiō of
more thy sin, and then Ascend to
ne of a stedfast apprehension of
e seed Gods mercy; Descend first
then with Christ into Hell, by
ff the Patience in Adversity, and
their then Ascend up with him
heads C into

A Soliloquie

into Heaven by a lively
Faith, and by a Heavenly
conversation: For, thus As-
cending, thou shalt bee out
of the reach of Time, and
Place, and all other cir-
cumstances of thy sinne;
and, which is most of all,
thou shalt be out of Satans
walke, which goes no fur-
ther then compassing the
Earth, that thou needest
not now to feare, ei-
ther their Testimonie, or
his Accusation.

of the Soule.

But, O my soule, there
is one step of this ladder
yet behind, without which
thou canst never climbe up
so high as to Gods Mercy-
seat; and the step is this: to
Referre all thy Thoughts,
thy Wordes and Actions
to the glory of God: For
if thou shouldest have
faith, that thou couldest re-
move Mountaines; if thou
shouldest performe all the
Workes of the Law, as ex-

A Soliloquie

actly as any *Sadducee*, and
not referre them to Gods
glory; they would all bee
taken but for ungratefull
complements, and bee of
no account, nor thou for
them in any account with
God. And great reason it
should bee so; for, why
did God make the World,
and all that is in the world,
but onely for his glory?
& shall any, that live in the
world, have another End

in

of the Soule.

in using it, then God had
in making it ? shall man,
that is made after his I-
mage, doe no more to the
setting forth of Gods glo-
ry, then every creeping
thing of the Earth ? be on-
ly a passive instrument of
his glory, & not an active ?
Can hee take it well at his
servants hands, to be back-
wardest in a service in w^{ch}
they should be forwardest;
to neglect his greatest
C 3 worke,
in

A Soliloquie

worke, and then thinke to
please him with Tything
of Mint: canst thou looke
to have Recompense of
God for thy service; and
God to have no recom-
pense of thee. for his fa-
vours? and what recom-
pense? what *Retribuam*
Domino hast thou for God,
but onely to take *Calicem*
salutaris, to Glorifie his
Name? How can any man
justly complaine of his
meane

of the Soule.

ke to meane estate, when the
hing meanest man that is, hath
ooke that in him, which is in
e of man the most excellent
and thing? and what is that
om. most excellent thing? what
is fa- my soule; but a power to
om- glorifie God? for this
huam Power is a greater Digni-
God, tie then the greatest digni-
licem tie of any earthly Power:
e his It is the worke which An-
man gels doe in Heaven; and is
his there any worke done in

neane

C 4

Hea.

A Soliloquie

Heaven, that is not better
then the best that is done
on Earth : and more then
this, it is the very worke
that makes the Angels
happy ; for without doing
this worke they could not
be happy : and if we want
any thing in this life of
being happie , it is because
we want something of do-
ing this worke. For never
shall wee come to be per-
fectly happie, till we come
to

of the Soule.

to be able to doe this work perfectly. What was wanting in the Morall vertues of Heathen men, but only this, that they referred them to their owne, and not to Gods glory? *Aristides* in a high degree was just; *Cato*, sober; *Socrates*, Patient; *Regulus*, Constant; all excellent parts towards the perfecting of a Building; but yet no benefit of them, because they came

A Soliloquie

came not up to the Roo fe
they had not the Crowne
of Glory to God; & ther-
fore not the crowne of re-
ward to themselves. It is an
easie lesson to say, but a
hard to learne; and few but
David have ever practised
it; *Not unto us, O Lord,*
not unto us, but unto thy
Name give the Glory: for
is it not, that we seeme all
to have a spice of Lucifer
in us? though we can bee
content

of the Soule.

oo fe
owne
ther-
of re-
t is an
but a
w but
ctified
Lord,
to thy
y : for
eme all
Lucifer
can bee
ontent

content to allow the grea-
test glory to God ; yet
faine wee would reserve
some at least for our
selves: when, alas, if wee
reserve any at all to our
selves, we leave none at al
for God ; for neither is
glory a thing that can bee
parted ; neither is God
one that can endure a part-
ner, and specially in his
Glory : for though all his
Attributes be Excellent &
Ad.

A Soliloquie

Admirable; yet Majestie
is Attributed to none of
them but to his Glory: As
it is in the Angels song,
*Heaven and earth are full of
the Majesty of thy Glory:* and
what greater Derogation
to Majestie then to have a
Partner? Indeede Gods
Glory is in it selfe most
perfect alwaies; and no-
thing that man can doe,
can either adde to it, or
detract from it: but such

A Soliloquie

the quire of Angels, to sing, *Holy, Holy, Holy Lord God of Sabbath, Heaven and Earth are full of the Majestie of thy Glory*; It must bee thy care, thy principall, and, I may say, thy onely care, to ascribe all Glory and Praise to God, and to him only; that if the Angells will undertake for Heaven, thou for thy part mayest undertake for the Earth; that their song shall
bee

of the Soule.

ls, to
Lord
en and
Majestie
t bee
ipall,
onely
Glory
nd to
e An-
for
part
the
shall
bee

fung out to the End; *Hea-
ven and Earth are full of the
Majestie of thy Glory:* that
when both of them be full
of his glory, there may be
no roome left for any of
ours.

And thus, my soule,
when thou hast made thee
a Pillar of Thoughts, with
these three, as I may call
them, Pretious stones:
The consideration of thy
sin, with a penitent heart;
The

A Soliloquie

The apprehensiō of Gods
mercy with a Faith unfai-
ned; & the Referring all to
the Glory of God with an
humble Reverence; thou
wilt then be able to climbe
up this ladder of *Jacob*, to
the uppermost step: where
meeting with saints and
holy Angels, that stand
ready to receive thee, thou
wilt bee taken into the
number of their society:
the happinesse of which
com-

of the Soule.

company, the joy of which
Happinesse, the greatnes
of which joy, no Pillar of
Thoughts can ever reach
so high, as to apprehend;
no, my soule, not so much
as to Imagine: Yet adde
this one Thought more to
thy Pillar, to thinke of the
great Difference of the
Happinesse that will bee
then, and the Happinesse
that can bee now; for all
our happinesse now, is
hen

A Soliloquie

but Expectation of happi-
nesse; we joy not so much here
in that we are, whatsoever we
we are; as in that we hope
we shall be, though we know
not what we shall be
be; the minde is so long-pla-
ying after the Future, that
it never rests satisfied with
the present; nor ever will
till there shall be no more
Future to long after, but
all shall be present; & then
at last I shall have my wish
for

of the Soule.

opi- for thou, my soule, wilt
uch then be turned into a Pil-
everar of Thoughts; they will
ope not then bee voluble, nor
weenoveable, as now they are,
hall being out of their right
ng-place, and having various
hat objects; but they will be
with quiet and quiescent, as be-
will, ing fixt in their true cen-
oreter, and fixed upon their
but proper object, The beau-
hen tiffull face of God blessed
sh for ever; and never till
for . then

A Soliloquie

then will thy state be capable of this counsell, *Quod sis esse velis, nihilque malis.*

But, O My soule, though thou have rayfed thy thoughts to a great height, & they seeme to have some solidnesse in them ; yet there is one doubt must bee cleared, before they can come to be a Pillar: for if the soule perish with the body, as some vaine men

of the Soule.

men Imagine, what will
then become of thy
thoughts? *For the breath
of man goeth out, he returnes
again to Earth, and then all
his Thoughts perish:* and if
all his thoughts perish, he
can then think no more; &
if he can thinke no more,
there can be no soule. For
as the soule is the life of the
Body, so thinking is the
life of the soule: That
without thinking, at least
with-

A Soliloquie

without a power to think. *Salomon*
it is a thing vaine to think ly
there can be a soule. It is dy
more vaine conceite, the *all*
to build castles in the ayre *on*
to think the soule lives wh *th*
it is vanished into ayre, and *up*
of which when it dyes it *be*
truly said; *Et procul in tenu. Ar*
em evanuit auram. For the th
soule is a Breath, and the kn
death of the soule is the *tha*
last gaspe of that breath *th*
and this is so plaine, tha *de*

Salomon

of the Soule.

think Salomon affirmes plaine-
ly; As a Beast dyeth, so
it is dyeth a man; for they have
the all one Breath, all goe unto
ayre one place: and who knoweth
wh the spirit of man that goeth
upward, and the spirit of a
beast that goeth downward?
And shall wee now thinke
the soule lives, because we
d know not how it dyes?
shall we therefore thinke
there is a difference after
the death, betwixt the soule
of

A Soliloquie

of a man and the soule of a
Beast, because we see there
is no difference, nor none
to be seene: What is this
but to give the soule a Be-
ing, out of our owne not-
knowing; and to make our
ignorance her Foundation?
Had the soule any being,
but by being in the body;
and how then can it have
any longer being, then
while it is in the body?
If it be truely said; *Infun-*

dendo

of the Soule.

*clendo creatur, & creando
infunditur* ; why is it not
as truly said, *Extinguendo
Exit, & Exeundo Extingui-
tur* ? Is the soule any thing
but a temper of the Bodys
and when that temper cea-
seth, then also the soule,
as well in man as in beast,
ceaseth? If the soule should
remaine after the body, it
must remaine without its
Faculties, at least without
a power to vse its Facul-
ties

A Soliloquie

ties. And were not this a blemish to nature to give the soule Faculties; and not give a power to be able to use them? and use them it cannot without the body; and therefore without the body, without wrong to nature, we cannot think there can be a soule.

But, O my soule, what aspersions are these upon Nature? Or rather what blasphemies against the

God.

of the Soule.

his a God of Nature? For did
give not God breath the soule
I not of man into his body at
le to first; and can Gods breath
hem be ever out of breath? No
e bo- more can the soule ever
hout cease to be. Did not God
rong make the body and soule
think asunder; and shall they
what they are asunder? The
upon body gives not life to the
what soule; but it is the soule
t the that gives life to the body:

A Soliloquie

and shall that which giveth life cease to bee, because that, to which it giveth life, ceaseth to bee? can any thing perish that hath no contraries; at least nothing within it, or without it, to oppose it? For all things perish by one of these opposites; but the soule is a simple substance, uncompounded, & without mixture; and therefore neither hath contraries,

of the Soule.

ries, nor any thing within it, or without it, to oppose it; and therefore cannot perish : and therefore is immortall. Can any thing perish, that is *Principium sibi ipsi*, is life to it selfe; and such a *Principium* hath God made the soule of man, and therefore cannot perish, and therefore is immortall. The body perisheth not by Annihilating, but by being turned

A Soliloquie

into its first matter, which was not the same that now it is, but dust and earth: Neither can the soule perish by Annihilating, but by being turned into its first matter, which was the same at first that now it is; and therefore other, then now it is, it can never bee, and therefore is Immortall. If the soule were made by God, and not made Immortall, either
it

of the Soule.

ich it was because hee could
ow not make it such, or be-
th: cause hee would not: to
ule say hee could not, is to
but make him no God, be-
its cause not omnipotent. To
was say hee would not, is to
w it make him not good, be-
ner, cause no rewarder of his
ever servants; for what reward-
Im- ing if the soule be mortal?
were An Angell can put on a
not body, though nature have
ther ordained it none, and yet
it

A Soliloquie

bee a perfect Angell still; and why not the soule put off a body, though Nature have assigned it one: and yet remaine a perfect soule still? God made man in his own image, and wherein is Gods image so apparent, as in mans immortality: and wherein is mans immortality so apparent, as in his soule? The soule had a being when it came into the body, and shall

of the Soule.

still; shall it not have a being
e put when it goes out of the
Na-body? was it separate then,
one: and is it inseparable now?
rfect But then we must not con-
nade ceive the soule of man to
and be such a kinde of thing as
ge so the soule of a beast is. For
im- the soule of a Beast is per-
erein haps nothing else but the
o ap- very life of the beast; or if
The a soule, yet such a one as
en it is endued onely with the
and Faculties of sense and ve-
shall geta-

A Soliloquie

getation, which depending upon bodily Organs, must needs decay with the decay of those organs, and perish with the body : but the Soule of man is a heavenly substance, endued besides sense and vegetation, with the divine Facultie of reason and understanding, which not depending upon bodily Organs, neither decayeth with their decaying, nor yet perissheth

of the Soule.

pen-
ans,
with
ans,
dy:
is a
adu-
ge.
Fa-
der-
en-
ans,
with
pe-
meth

riseth with the body, but
is a substance subsisting of
it selfe; and as being a
spirit, when once it leaves
the body, ascends up to
the place of spirits; where
God himselfe is, who is
the Father of Spirits; as
Ecclesiastes saith; *The Spi-
rit returnes to God that gave
it.* And if the Soule be a
Spirit, and God the Father
of Spirits: Then must the
soule be needes immortal;
For

A Soliloquie

For though all things per-
haps perish, of which God
is the Creator; yet no-
thing perisheth of which
God is the Father.

God made the Beasts
living creatures all at once,
at least made the Earth
bring them forth all at
once: and as they were
made all at once, so they
perish all at once, body
and soule, such a one as
they have, both together:

but

of the Soule.

per- but God made man a li-
God ving Creature by parts ;
no- and if his parts were made
hich severally ; shall they not
continue and subsist seve-
rally ? And although the
body separated from the
soule, cannot long conti-
nue , because it wants the
cement of life that should
keepe it together : and be-
ing a compound matter ,
without its proper forme
must needes be soone dis-
solved .

A Soliloquie

solved into the first matter; but yet the soule separated from the Body, may continue long enough, seeing it is a simple forme, and a Cement to it selfe, which can never be dissolved; and therefore is Immortall.

Is not the soule of man of a middle nature, betweene *Formæ simpliciter separata*, and *Formæ simpliciter Inseparabiles*, between Formes that can never be

viol

but

of the Soule

atter; but separate, & formes that.
ated can ne'r be but inseparable?
on- and therefore the soule may
eing informe the body, and yet
nd a subfist without informing it

hich But if the soule depend
and not upon the body, how
l. happens it that if the heart
man or braine of a man bee
be wounded or hurt, the man
citer dyes? I say not therefore
mpli- that the soule depends not
ween upon the body, but that
er be the Rationall Soule de-
but pends

A Soliloquie

pende not upon it : For the
sensitive and vegetative
parts of the soule depend,
no doubt, upon the Heart
and braine ; the Animall
upon the Braine, the Vitall
upon the Heart ; for these
are their proper forges, I
may say, & seats ; and if any
of these places bee so
hurt, that it is made unfit
to be their forge or seate a-
ny longer, they have then
no longer any being in the
body ;

of the Soule:

the body; because no longer a-
ny operatiō in the body, as
wanting their Forges to o-
perate in & fit instrumēts to
operate with, & then a man
dyes. But yet why should
not the Rational soule stay
in the body, though the
sensitive be gone? for see-
ing it depends not upon a-
ny part of the body; why
should the hurt of any part
of the body drive it away?
It is not that, *Quoad Exi-*
stentiam

A Soliloquie

stentiã in corpore; as to subsi-
sting in the body, the soule
is indivisible ? that if one
Faculty bee abolished, the
other cannot stay? at least, ti
not the superiour without
the inferiour; not the Sen-
sitive without the Vege-
tative; not the Rationall
without the sensitive. For
as the Elements of fire and
earth, could never be joy-
ned in one cōpound, if the
aire & water did not inter-
cede

of the Soule.

Subsist between them : so the
soule Rational soule & the body
of one could never bee joyned in
one substance, if the sensi-
tive and vegative parts did
not mediate between the ;
and, were the bond of con-
nexion to hold them toge-
ther, the same perhaps w^{ch}
For *Ecclesiastes* calls the silver
cord ; that if this bee loose-
ned , there is nothing to
hold them any longer toge-
ther, but they are present-
ly

A Soliloquie

ly parted from one another. And indeede, when the Rationall is left alone by it selfe, it is then *Purè* in *H*
spiritus, meerely & simply a spirit; & being such, it can not rest any where, but either in Heaven or Hell: the two proper Centers of all separate spirits. And seeing these places are immortall Mansions, what should the soule do in either of the, if it were mortall? The soule there-

of the Soule.

Therefore, at least the Rationall soule, which is also in Habit the whole soule, must needs be immortall.

If it may be made good, that the Rationall faculty can exercise its operation without bodily Organs, there needs then no other prooffe, for the immortallitie of the soule, seeing *Modus operandi sequitur modum Essendi*; As every thing operates, so it is: that

A Soliloquie

that if the soule can operate without bodily Organs, it may then also subsist without them; & if subsist without them, then it is separable from the body, and thereupon immortal. And that the Rationall faculty can exercise its operation without bodily Organs, is a thing of all others the most apparent; for what is the proper worke of the Rationall faculty

of the Soule.

opofaculry, but to contem-
Or plate, and to view it felfe in
fub it felfe, as in a glaffe by re-
fubflection: & who can deny,
en it but that the foule can doe
bo. this of it felfe, without the
nor. helpe of any other; and
tio, then certainly, without
e its the helpe of bodily Or-
dily gans. The fenfitive facul-
ll o- tie indeede hath parts of
nt; the body made of purpofe
open for the exercife of her o-
nall peration: the eye to fee;
ulty the

A Soliloquie

the eare to heare ; the tongue to taste ; and for another spring head to them all, as well as the braine in the Head ; but having the Rationall faculty hath sense in no parts of the body made it necessary for her ; and why hath it sense in none, but because it needes not sense in none : as that which can be without exercise its operatiō without them. For, if the Rationall faculty did use bodily Organs, as the sensitive doth, what reason can be

of the Soule.

these given, why Beasts should
for not be reasonable creatures
all, as well as men: seeing they
but have as many, and all the
hath same parts as mē have; that
ade it must be acknowledged,
th it some parts of the body, to
des bee either superfluous in
can Beasts, or defective in Men:
th- superfluous in Beasts, if
Ra- they have parts proper for
oo- understanding, and yet un-
nsi- derstand not; or defective
can in men, if they should have
be
E parts

A Soliloquie

parts proper for understanding, and have them not ; which, because both of them are in prejudice of Nature, therefore neither of them is to be admitted. It is true, the Rationall Faculty makes use sometimes of the Fantasie, and issue from the Braine, and may therefore be counted a Bodily Organ ; at least, *Germen Organi* : but this is not of necessity, but for
conve-

of the Soule.

nder-convenience, whilst it is in
them the Body; and that chiefly,
both if not only *In ordine ad sen-*
ce of *sibilia*: and if you will say,
either that the Rationall Faculty
tted. must needs directly have
onall dependance upō the Brain;
ome- seeing when the Braine is
e, an hurt, the understanding is
and hurt; when the Braine is
nted distempered, the under-
least, standing is distempered;
his is as in drunken or Phrantick
t for men; May it not be justly

onve-

E 2

answe-

A Soliloquie

answered, that the operation of the understanding, in this case, is not meerely the worke of the Rationall Faculty, but rather a mixt worke of the Rationall and Sensitive both together; seeing the hurt or distemper of the Braine, workes not *Primò & Per se* upon the Rationall Faculty, but upon the Sensitive, and from thence is transmitted to the Rationall, onely

Com;

of the Soule.

Compatiendo, by reason of the Sympathy that is betweene them; and this is no cause to inferre a necessity of Dependence: For, when upon the separation of the Soule from the Body, the operation of the sensitive Faculty shall absolutely cease; this Sympathy betweene it and the Rationall Facultie shall then cease also, and neither directly nor indirectly ther

A Soliloquie

shall be then any more dependence upon the Braine, Indeed the Soule, once separated from the Body, hath no more use of the Braine, because no more need of the Fantasie at all, but moves then upon its owne hinges; and exerciseth her operation within her owne Spheare, as that which can make its owne objects, and as being *Speculum sibi ipsi*, a Glasse to it self,

of the Soule.

e de- self, by so much the cleer-
aine, rer, by how much the
ce se- freer; for though the bo-
ody, dy be a necessary helpe to
F the the sensitive Faculty, yet
more to the Intellectual, at least
all, *Quoad Intelligibilia*, it is an
in its impediment and a clogge,
erci- that from hence wee may
thin draw an Argument, which
that drawes an Inference with
wne it greater then it self; That
Spe- to which the Body is no
o it helpe, but an impediment,
self,

A Soliloquie

not only may subsist without the Body, but may subsist the better; and if it may, then at last it must; For, *Frustra fit potentia quæ non reducitur in actum*; Nature is no such unskillfull Artificer, to make a power that comes not into act: and so it is for the credit of Nature, that the soule be immortall. And why hath Nature implanted in the Soule of man, a desire
of

of the Soule.

with. of immortality, if it be not
may capable of immortality?
d if Can any thing bee more
ust; vaine then to desire impos-
qua sibility? If it be not more
Na- vaine to thinke that Na-
full ture makes any thing in
ver vaine; and so it is for the
a: credit of Nature still, that
dit the soule bee immortall.
le Nature hath made man in
hy Duration of Body, like to
in those Inferiour Creatures,
re to whom shee hath made

of E § him

A Soliloquie

him like in faculties of the
Body : and hath she not as well
well in duration of Soule, *Æv*
made him like to those Su- *exc*
perious Creatures, to whō *ma*
she hath made him like in *thi*
Faculties of the Soule ? *No*
And so it is for the Equity *am*
of Nature, that the Soule *du*
be immortall. But more *an*
than this, Nature hath *of*
given to her meanest crea- *So*
tures, as Trees and Beasts,
so long a continuance, that *th*
though

of the Soule.

the though they be not Eter-
t as nall, yet they seeme to be
le, Æviternall; at least, farre
Su- exceed the continuance of
hō man; and would shee doe
e in this, and not make man, her
e ? Noblest Creature, some
ity amends for it, by a longer
ule duration in another life ?
ore and so it is for the Equitie
th of Nature still, that the
ea- Soule be immortall.

ts, Who knowes not, that
nat the Soule of man hath in
gh it

A Soliloquie

it three Faculties, the Vegetative, the Sensitive, and the Rationall ; of which, the two first are common to man with Beasts ; the third, proper only to man. The two first have relation onely to the Body, and depend upon it : The third hath no relation, at least no necessary relation to the Body, nor dependance on it ; and therefore the two first make a Soule, which

of the Soule.

e Ve- which may properly bee
e, and called *Anima*: the third;
ich, a Soule, which may pro-
mon perly be called *Spiritus*, as
the *Ecclesiastes* calleth it: Not
man: saying the Soule, but *The*
lati- *Spirit* returnes to God that
and gave it. Yet not that *Ani-*
ird *ma* and *Spiritus* are two di-
east stinct Soules, as the anci-
to ent *Didymus* thought, but
nce that they are both but one
he Soule under two names,
e, expressing a two-fold Ex-
ch istence

A Soliloquie

istence and Operation : easily
properly *Anima*, as it Ani-
mates, and is sensitive and
inseparable : properly *Spi-*
ritus, as inseparable and in-
tellectuall. And although
the Soule, separated from
the Body, reteine all the
three Faculties in Habit,
yet the third onely in O-
peration, because only the
third operates without
bodily Organs, which the
other two cannot ; and yet
reason

of the Soule.

ion : reason enough to call it the
Ani-Immortality of the Soule ;
and not onely of the Spirit.
Spi- And further, it may per-
in- haps be, that as while the
gh' Soule is in the Body, the
om Rationall Faculty makes
he use of some things which
, were made of purpose for
- the Sensitive Faculty : So
e when the Soule shall be se-
t parated from the Body,
the sensitive Faculty shall
have the power of reflexi-
on,

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on, and be *Speculum sibi ipsi* Be-
fi, a Glasse to it self, which
was proper before to the
Rationall Faculty: at least
by the like Endowment,
whereby Angels see and
heare, be enabled to doe
that without bodily Or-
gans, which it could not
do before, but with them.
P If the Soule of man were
tl not immortall, it should be
b *Ex Traduce* from the Pa-
o rents, as the foules of
Beasts

of the Soule.

sibi. Beasts are, which are
which drawn *E potentia materia*,
to the from the power of the
least matter, of which their bo-
ment, dies are made; but the
and Soule of man is not drawn
doe from the power of the
Or- matter; but *Extrinssecus*
not *advenit*, commeth to the
em. Body from a forraigne po-
were wer: as Christ saith, *Pater*
l be *meus usque nunc operatur*,
Pa- and therefore is not *Ex*
of *Traduce*; and therefore is
ists immor-

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immortall. That which is
drawne from the power of
the matter, must needs be
materiall; but the soule of
man is a substance imma-
teriall; for if it were not im-
materiall, how could it cō-
prehend things that are im-
materiall? seeing *Modus o-*
perandi sequitur modum
Essendi; Every thing ope-
rates according to its Es-
sence; but the soule of man
cōprehends things imma-
teriall,

of the Soule.

which is materiall, Angels and Spirits,
power of Formes and Universals: and
des be could it doe this, if it were
oule of not that? could it apprehēd
mate- things immateriall, if it self
ot im- were not immateriall? A
it cō- stream can never naturally
e im- rise higher than its Springs;
lus o- lower it may fall, & levell
dum it may runne, but higher it
ope- cannot rise; so if the soule
Ef- were materiall, it could
man never rise to apprehend
ma- things immateriall, which
all, are

A Soliloquie

are higher than it selfe;
but being immateriall, it
may apprehend things ma-
teriall, which are lower
than it selfe; and things also
immateriall, which are but
levell with it selfe; and
then, if it be immateriall,
it is also incorruptible:
For all corruption is from
matter; where no matter
is, there can be no corrup-
tion; and if incorruptible,
then also immortall; for
all

of the Soule.

all Mortality is from corruption ; where no corruption is, there can be no mortality ; and so of these links I may say, is made up the chaine of the soules immortality : It is not drawne from the power of the matter ; and therefore is immateriall ; and therefore is incorruptible ; and therefore is immortal.

But if the soule be not

Ex

A Soliloquie

Ex Traduce from the *Par*art
rents ; why is it said in the
Genesis, that sixty six soules *par*
went down with *Jacob* into and
Egypt, which came all outma
of his loynes ? for what is for
it to come out of his loines m
but to be *Ex Traduce* ? Is bu
it not, that they are called w
soules, because they were th
persons then living, when w
they went downe into *E- J*
gypt ? Or is it, that they n
are called soules, à *Notiori* n
parte ;

of the Soule. .

Parte, not à *meliori*, from
the sensitive and vegetative
parts, which are visible,
and, in a kinde, common to
outman with Beasts; and ther-
fore in a kind also, trans-
mitted from the Parents;
? Is but the intellectuall part,
which onely is the soule
that properly is immortal,
when was never in the loynes of
Æ-*Jacob*; and therefore issued
not to his issue frō thence;
nor is *Ex Traduce* from the
Parte; Parents. But

A Soliloquie

But how then comes our
originall sinne to be in the di-
soule, if it be not transmit-
ted from the Parents? and
how is it transmitted, if
the soule be not *Ex Tradu-*
ce? O my Soule, is not
this the doubt, that gra-
velled the great Saint *An-*
stin, a knot that hath busi-
ed the most learned wits
to untye, and yet perhaps
is not so untyed, but that
it remaines intangled still?

at

of the Soule.

es. Or at least, the solution to or-
a. the ordinary capacities not made
fmit so plaine, but that there are
and seeming difficulties still in
d, it? For is it enough to say,
gradu- that *Adams* sinne was not
not onely personall, but ex-
gra- tends to all mankinde? Or
An- to say, that he sinned not
busi- as a private person, but as
wit- one that obliged his whole
haps Posterity? For doth it
that not follow by this, that o-
still? originall sinne should be by

at

F

imputa-

A Soliloquie

imputation rather than by inherencie? when yet the saying of *David*, *I was conceived in sinne*, pretends to more then imputation? And if it be inherent, then must it bee transmitted from the Parents; and if transmitted from them, then must the soule also be *Ex Traduce*; and so, this seemes not to cleare the doubt, but leaves us in the bryers with *S. Austin* still.

Is

of the Soule.

by Is it then, that as Saint
the James saith, *He that brea-*
keth one Commandement, is
guilty of the breach of all :
on ? So if some part of the soule
then be tainted with sinne, it
tied sets a taint upō the whole?
d if And is it not, that so much
em , of the soule, as is common
to be to man with Beasts, which
this are the sensitive and vege-
the rative ; may well enough
the be said to be *Ex Traduce*
still. from the Parents ; and

Is

F 2

with

A Soliloquie

with them the concupiscible part, which is the proper seate and origin of sin? and they being originally tainted with sinne, as being transmitted from the Parents, set a taint also upon the intellectuall part, by the union with them; and yet, no consequence, that this, as they, should be *Ex Traduce* from the Parents. What though the soule were breathed

by.

of the Soule.

by God, entire at first into the body : Is it necessary it should be so continued, as it was at first given ? Why more, then that the body was made by God, all at once at first ; and yet now by generation, is continued and made up by parts ? For who knowes not the order of Nature in forming the parts of the Body in the Mothers wombe ? First, the heart

A Soliloquie

is formed and lives ; and
this is yet but the vegeta
tive part of the soule: then
(after the forming of some
Ministeriall parts) the
Braine ; and this is yet but
the sensitive part of the
soule ; and thus farre, *Ex*
Traduce from the Parents, t
may not unprobably bee
allowed : but the Ratio
nall part is behind still, as
having no part of the bo
dy for the Fountaine of
her

of the Soule.

; and her operation. This therefore remains to be infused
by God, and is perhaps
some one of the workes which
the Christ meant, when hee
said, *Pater meus usque nunc*
of the *operatur*; and differs from
the first worke but onely in
this, that where hee then
breathed the whole soule
into the Body at once, hee
now leaves to Nature the
two inferiour parts, and
reserves to himselfe onely

A Soliloquie

the consummating part, For
which is the Rationall. tativ

But would it not follow only
by this, there should bee fitiv
two soules in man ; one the
generated by the Parents, soul
another immitted into the red
Body by God ? Indcede of
no ; for they make all but mat
one soule, onely augmen- of t
ted by a Faculty ; or rather crea
not a Faculty, but the true but
substance which makes it to t
properly to bee a soule : tha

For

of the Soule.

rt, For where onely the vege-
tative is, as in Trees ; or
ow only the vegetative & sen-
e sensitive, as in beasts, though
ne they be commonly called
ts, soules ; yet, truly confide-
he red, they are but Faculties
de of life, drawne *E potentia*
ut *materia*, from the power
n- of the matter, of which the
er creatures are made, and are
ue but as degrees and stages
it to the Rationall; this only
e : that, which consummates

or

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and perfits it to be a soule her
and is so a part of the soule and
that it makes the whole her
soule indivisible into parts whi
and as coming immediatly re
ately from God himselfe so a
can never be dissolved, but eg
by God himselfe; and is sou
therefore by his Decree Fac
immortall; which the ve-Bea
getative & sensitive could wh
never be, if the Rationalls b
did not take them into herio
society, or rather joyned io
them

of the Soule.

ould them as unisons in Musick;
ould and make them one with
hol her owne being. That
arts which is a Roofe to a low-
editr roome, is but a Floore
elfe to a higher; and so the
but vegetative which was a
d isoule in Plants; is but a
ree Faculty to the sensitive in
e ve Beasts; and the sensitive,
ould which was a soul in Beasts,
nalls but a Faculty to the Ra-
her tionall in man; for the Ra-
yne tionall is the supreme
nem Roofe

A Soliloquie

Roofe that perfits it to be Bu
a foule, and makes it fixt on
and therefore immortall th
But as the Rationall makes w
the fenfitive immortall in be
one kinde; fo the fenfitive fo
makes the Rationall mor co
tall in another; not in du d
ration, but in corruption o
as tainting it with that fin c
which brought the fen c
tence of *Morte morieris* up
on *Adam*, and juftly in *A*
dam upon all his pofterity

Bu

of the Soule.

o be But whether the corrupti-
fixt on of the sensitive, before
rtall the Rationall come to it,
akes which, according to the
all in best Writers, is not till the
itive fourth month after con-
nor ceptiō, make the Embryon,
du dying within that space,
ion obnoxious to originall sin
t fin or no, is a depth that ex-
sen ceeds the line of my know-
s up ledge; and perhaps of any
n A mans else, without Divine
rity Revelation: For though
Bu 10 the

A Soliloquie

the soule be not actually
perfitted, till that time;
yet it is actually prepared,
and hath an actuall *Prævi-*
am pravam dispositionem in
it before that time; and
who can tell, whether this
may not serve, and be suf-
ficient to make obnoxious?
For why else should *Da-*
vid say, *I was conceived in*
sinne, when the Rationall
is not infused, till after the
conception?

Or

of the Soule.

Or is it not, that to say,
The soule is *Ex Traduce*
from the Parents, and the
soule is not *Ex Traduce*
from the Parents, are
both true in the Disjun-
ctive, because the Rationall
is not, the sensitive is; but
that the whole Soule is
guilty of originall sin; not
onely when borne, but
when first conceived, uni-
versally may passe without
disjunctive. Or is it not,
that

A Soliloquie

that when God at first
created *Adam*, it is said,
Male and female created hee
them; and therefore, though
the soule be *Ex Traduce*
from the Parents; yet till
the Embryon be so farre
growne, that it may be
said to be Male or Female;
which is not, till the parts
be all formed, and that it
hath its perfit shape (which
is not till a certaine time
after the conception; but
that

of the Soule.

first that certaine time, uncer-
taine how long) it cannot
bee justly thought to bee
obnoxious to originall sin,
because not be murder in
till any that shall destroy it.
And this may appeare by
the Law which Moses sets
downe, *Exod. 21. If one
strike a woman, that her fruit
go from her*; which in some
Copies is thus exprest, *that
her fruit goe from her*, not
perfectly shaped, the punish-
ment

A Soliloquie

ment shall be the lighter so
but if perfittly shaped, the
punishment shall be death pag

And as long as it is in state no

not to make it murder if so

any that shall destroy it For

so long, neither can it be free

in state, to be obnoxious be

to originall sinne. Or may ri

it not perhaps be true, that m

the whole soule, with all its th

Faculties, is *Ex Traduce* th

from the Parents ; as hath a

been held by many ? and a

so

ie of the Soule.

ghter so indeed it will be plaine,
l, th how originall sinne is pro-
death pagated: But then, it will
state not be so plaine, how the
er if soule shall be immortall;
y it For if it bee *Ex Traduce*
t be from the Parents, it must
ious be drawne *E potentia mate-*
mayria, from the power of the
tha matter; and if drawn from
all its the power of the matter,
duce then must it be materiall,
nath as the soule of a Beast is;
and and if materiall, then also
so cor.

A Soliloquie

corruptible; and if corruptible, then also mortal. Indeed no; for though it be drawne *E potentia materia*, from the power of the matter; yet not from the power of the matter, simply; but *E potentia materia inspirata à Deo*, from the power of the matter inspired by God; as it was at first in *Adam*, and as in Beasts, it never was; and though the being drawne

of the Soule.

Lawne from the power of
the matter, would make it
mortall; yet *Inspiratio*
of the *ei*, the being inspired by
God, makes it be, as him-
selfe is, immortall. When
God at the Creation brea-
thed the soule into the bo-
dy of *Adam*, there is
nothing spoken of the
soule of *Eve*, because shee
was taken out of *Adam's*
side; and if it served her
for a soule, that she was
made

A Soliloquie

made of a part of *Adams* body; why not as well for all other Descendants from *Adam*, *Et natiuerum & qui nascentur ab illis*? seeing as the soule was then *Tota in toto, & tota in qualibet parte*, all in the whole, and all in every part of *Adams* body; so it is still in every one of ours.

Or lastly, if this also be refused; Is it not then, that

we

of the Soule.

damne are all borne of that
wellcurfed seed, upon which
scence sentence of *Morte mo-*
*natis*eris, was, for the sinne of
ur abisobedience, justly pro-
ouleounced; and though the
totoule be not *Ex Traduce*
therom the parents; yet when
very once joynes with this
so itccursed seed, and is made
ofne with it; it justly be-
omes both guilty of the
o beinne and subject to the
thaturse; and shall so conti-
we. nue,

A Soliloquie

nue, untill the seede of the
woman take both the guilt
of the sinne, and the curse
of the Law upon himselfe,
to free us from both ; and
now if you will say, It is
hard measure in God, to
lay the penalty of one
mans offence, upon all his
posterity ; you must with-
all say, it is great mercy in
God, to impute the merit
of one mans righteous-
nesse, to all his followers ;
that

of the Soule.

ne that as the most you can
ilt say in that case, is that *God*
se is a just Judge; so the least
e, you can say in this case, is,
nd that he is a Mercifull Re-
is deemer, and now and e-
to ver, a Faithfull Crea-
ne tour.

his . If the soule did die with
h. the body, why should it
in not as well be sicke with
rit the body, and grow old
us- with the body? But this
s; is found by daily experi-

nar G ence,

A Soliloquie

ence, that in the sicknesse
of the body, the soule is
commonly best in health ;
and in the age of the body,
the soule is yet yong still ,
or rather hath the greatest
vigour in these two sea-
sons ; the sensitive part in-
deed , because it useth bo-
dily Organs, must needes
decay with their decaying ;
but the intellectuall part
which neither useth any,
nor hath use of any, con-
tinues

of the Soule.

tinues to be it selfe still,
what ever they be ; cor-
rupted perhaps in her
quality, but not made cor-
ruptible in her substance ;
and even when it is at the
very point of disbanding
and leaving the body , yet
then she exerciseth the o-
peration of her Faculty, in
as great vigour as ever, un-
derstands as much, knowes
as much , apprehends as
much as at any time be-

A Soliloquie

fore : And could it doe we
fo, if it depended upon the lit
body, which is then all co
out of frame and in con- as
fusion ? It is indeed plain- fu
ly to be seene, that while cu
the vegetative Facultie is o
in the greatest vigour, all c
that while wee use the i
sensitive but little, the Ra- r
tionall not at all, as is seen l
in Infants and little Chil- r
dren ; and while the sensi-
tive Faculty is in the grea-
test

of the Soule.

test vigour, all that while
doe we use the Rationall but
the little, which makes youth
all commonly so intemperate
con- as it is; but when the sen-
ain- sitive and vegetative Fa-
hile culties grow to decay, as in
e is old age they doe, then
all comes the Rationall to be
the in greatest force; which
Ra- makes old men common-
een ly to be of soundest judge-
hil- ments; and therefore see-
nsi- ing the Rationall Faculty

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decayes not with the bo
dy, as the other doe; nei
ther is it possible it should
be extinct with the Body,
as the other are.

If the soule perish toge
ther with the body, then it
perisheth before the body;
for the body reteines its
proportion and shape, at
least for some time, after
the soul hath left it; but the
soule, if it perish then, re
teines nothing at all of all
her

of the Soule.

her Faculties, they are all
extinct and gone; and so
by this reckoning, the bo-
dy should be a longer la-
ster than the soule; which
though it be true in Beasts,
whose soule is perhaps
nothing but the life; yet
it is false in man, whose
soule is a substance, sub-
sisting by it selfe, and sepa-
rable from the body.

But though by these
words of *Salomon*, *Who*

A Soliloquie

knoweth the Soule of a man its
that goeth downward, or the are
soule of a man that goeth up- so
ward; It may be gathered n
there is Aliquid impercep- f
tibile in the soule of man, r
something so obscure and
hidden, that makes it im-
possible to be thorowly
understood; and there-
fore no demonstrative Ar-
guments can bee drawne
from thence, to make a pe-
remptory conclusion of
its

of the Soule.

its immortality ; yet there are Arguments enow , some drawne from the nature of the soule it selfe, and some from forraigne circumstances, that evidently evince it, against all opposition, to bee immortall: For the soule of man can apprehend immortality , which Beasts cannot ; and shall it not bee capable of immortality , though Beasts are not ?

A Soliloquie

And more then this, the soule of man can discharge the Function of immortality, which is to make of all times, one; reducing the time past, and that which is to come, into the present; and is it possible it should doe the worke of immortality, and not bee immortall? If the soule of man bee not immortall, then neither are the Angels immortall; for they
are

of the Soule.

are all made of the same immateriall mettall; which if it be durable in the one, why not as well durable in the other? must not those creatures be needes of the same nature and condition, which do all alike the same actions, insift all alike upon the same object, have all alike the same *Summum bonum*; but all these are common alike to men and Angels; to both which
the

A Soliloquie

the *Summum Bonum* is to
enjoy Gods Prefence ;
the chiefe Object, is the
blessed Face of God ; the
Finall actions, are to glo-
rifie God ; if then Immor-
tality be granted to the
Nature of Angels ; how
can it be denyed to the
Soule of man ? The Soule
of man can apprehend
God, who onely is immor-
tall ; and can that be mor-
tall,

of the Soule.

is to tall, which apprehends
ce; him that is immortall: and
the more then this, the soule
the of man is the onely Crea-
lo- ture in this inferiour world,
or- that can praise God; and
he seeing Gods praise shall
w never cease; can that cease
e which is to praise him?
e And so it is for the glory
of God, that the soule be
immortall. Hath not God
made the Heavens and the
Earth

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Earth for the use of man, not
therein to glorifie him : not
and shall he use them no he
longer than this life : and tal
longer he cannot use them Ju
if the soule be mortall: and fo
so it is for the glory of fo
God still, that the soule w
be immortall. If the soule m
be not immortall ; when t
is it, that God punisheth
the wicked, and rewar-
deth the godly : seeing,

not

of the Soule.

man, not in this life, if not in a-
him another? and not in ano-
n nother, if the soule be mor-
and tall? and so it is for the
hem Justice of God, that the
and soule be immortall. If the
of soule bee not immortall;
oule what good is it, that *In*
oule *memoria aterna erit justus*,
hen the Righteous shall be had
eth in everlasting remem-
r- brance; of which hee can
g, neither be sensible nor in-
ot telligent?

A Soliloquie

telligent ? and so it is for
the Justice of God still, that
the soule bee immortall.
If the soule be not immor-
tall, how shall the places
of the Angels that fell, be
filled up againe ? Or shall
they stand empty for ever,
as though God had not
power to fill them up ? and
so it is for the Power of
God, that the soule bee
immortall. If the Soule

be

of the Soule.

Elisabeth & Luther

be not immortall; how
is God, the God of *Abra-*
ham, the God of *Isaack*,
and the God of *Jacob*?
for he is not the God of
the dead, but of the li-
ving; and living they
could not be, if the Soule
were mortall; and so it is
for the Power of God still,
that the soule be immor-
tall? And now, my soule,
wilt thou rather detract
from

A Soliloquie

from Gods Glory , from
his Justice, from his Po-
wer, than believe and ac-
knowledge, that the soule
is immortall ? Shall Hea-
then men, who had scarce
any hope of good after
this life ? Shall a Hea-
then Poet say, *Et cum fri-
gida mors Anima seduxerit
artus* ; making death not a
destruction of the soule,
but onely a separation of it
from

of the Soule.

from the body ; and shall we whose chiefe blessednesse consists in the expectation of our soules blessednes after this life, make a doubt, whether the soule of man be immortall, or no ? Are there not manifest Arguments to evince it ; and such as are obvious to sense, both in the dead, and in the living ? For, is it nothing, that in

all

A Soliloquie

all ages there have beene
apparitions of men depar- not
ted ; whereof , though *eth*
some perhaps be Fables , lat
and some delusions ; yet fe
many, no doubt, are true w
Relations, and have beene t
Reall Representations ;
which could be none, if
the soule were mortall.
And if it be doubted, whe-
ther any such apparitions
have been, or no ; have we

not

of the Soule.

not the learned *Melan-*
ethon, a reverend Writer of
late time, affirming him-
selfe to have beene an eye-
witnesse ? Have wee not
the learned *Ludovicus Vi-*
ves, affirming many of
his acquaintance, men
worthy of credit, to have
seene and spoken with
them, and heard many
things related by them, a-
bove the pitch of Nature ?

that

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that nothing is more certain than such apparitions, which could be none, if the soule were mortall. What though it were not the true *Samuel* that appeared to *Saul*, but a delusion of Satan ; yet was there no ground for his using such delusion, which could be none, if the soule were mortall. Is it nothing, that the Devill oftentimes

of the Soule.

er- rentimes makes Pacts and
iti- bargaines with wicked
ne, men, to doe great matters
all. for them in this present
not life, upon a hope and de-
ap- fire of their destruction in
lu- the next ? which could
was be none if the soule were
his mortall : and if any doubt
ch of such Pacts with the
ule Devill, have we not *Confi-*
no- *tentes reos*, daily examples
of Delinquents them-
es selves;

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selves, averring it at their dy
deaths, no time to dissem- jo
ble? that nothing is more h
certaine, then that such th
Pacts are made; which n
could be none, if the soule n
were mortall. Is it no- v
thing, that the consciences l
of all men, whether good l
or bad, give evident testi- r
mony of this truth, of the
soules immortality? For
why else should good men
dye

of the Soule.

their dye so patiently, indeed so joyfully, if they had not a hope of a better life after this : which could bee none if the soule were mortall. Or why should wicked men dye so unwillingly, indeed so fearefully, if their conscience did not give them, there would be sense of paine remaining after death ; which could be none, if

H

the

A Soliloquie

the soule were mortall
Have not all wise men, and
the world over, affirmed
and beleev'd the soule of
man to be immortall; onely
some few fooles who
have said in their hearts
there is no God; have
said also with their
mouthes, The soule is
mortall: and shall we ra-
ther joyne in assent with
these few fooles, tha

Wit

of the Soule.

ortal with those many wise
en, a men? No, my soule, let
firme Epicureans, and Saddu-
oule of cees, and Atheists doubt
l; one their pleasures, till their
s who doubt be resolved by the
hearts feeling Argument of eter-
hav nall paines; but let this
thei be thy Pillar, or rather
oule i thy *Murus Athenens*; that
we ra after this life, there will
t with be reward for the God-
tha ly, and punishment for
wit

H 2 the

A Soliloquie

the wicked ; that *In memoria aeterna erit justus* ;
the Righteous shall bee
had in Everlasting remem-
brance ; that the number
of Angels that fell from
Heaven, shall be filled up
with Saints from the
Earth ; and especially ,
that God is the God of
Abraham, the God of *I-*
saack, and the God of *Ja-*
cob ; and then I doubt not

thou

of the Soule.

thou wilt be satisfied of
this doubt; and not on-
ly of thine owne, but of
thy bodies immortality;
that so thou maist not
onely immortally be *Spi-*
ritus, but immortally be
Anima; for though thou
wilt properly bee but *Spi-*
ritus, till the body rise a-
gaine; yet after the Re-
urrection, thou wilt pro-
perly be *Anima* againe;

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and have all thy Faculties,
not onely in Habit, but in
Operation, and Animate
the Body in a greater per-
fection than ever before;
for the body will then
have greater endowments
of thy Faculties, thou
art properly ~~by a~~ by a
more vigorous vegetati-
on, and perspicuity of
sense, and greater endow-
ments also of thy Facul-
ties,

of the Soule.

ties, as thou art properly
out in *Spiritus*, by celerity of mo-
imate tion, and by subtilty of
r per- dimension; by which per-
fore; haps it was that Christ af-
then ter his Resurrection, came
nents in amongst his Apostles
thou when the doores were
by a shut; for so it was fit for
etati- a body being then spiri-
y of tuall. Now indeede, *Cor-*
dow- *pus aggravat Animam*, the
acul- body is a burthen to the
ties,

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soule ; but as much as the body aggravates the soule now, and makes her participate of its infirmities, so much and more will the soule then alleviate the body, and make it participate of her perfections.

And who now is so stupid, that findes not a sweet showre of perswasion to fall upon him from this cloud

of the Soule.

ch as cloud of Reasons? where-
s the of, though every drop by
es her it selfe may seeme to wet
firmi- but little, yet all together
more make a shewre able to wet
lievi- to the roore; but if any
ake it mans temper be so hard,
perfe- that no shewre will molli-
o flu- fie it; if any man be so
sweet son will satisfie him; yet
on to there is hope, that Faith
i this will; for Faith raines
cloud down

A Soliloquie

downe a stronger showre
of perswasion than Rea-
son can; and this beliefe
of the soules Immortality,
is the mayne Root, up-
on which all Faith is
grounded; For if the
soule bee not believed
to bee Immortall; where
is the assurance of for-
givenesse of sinnes? where
the hope of Resurrection
from the Dead? where, the

ex-

of the Soule.

howre
a Rea-
beliefe
tality,
e, up-
th is
f the
lieved
where
f for-
where
ction
e, the
ex-
ver

expectation of life ever-
lasting ? And if any man
still be posselt with a stu-
pidity of this doubt, that
neither Reason can per-
swade him , as a man ;
nor Faith over-rule him,
as a Christian , I must
then leave him , to feede
upon grasse with the
Beast of the Field , like
Nabuchadonoxer, untill like
Nabuchodonozer he reco-

A Soliloquie

ver his senses ; and recant
his Errour ; and then hee
will bee able and shall
have leave, to make a be-
nefit, and to take the be-
nefit of this cloud of Rea-
sons.

And now, my soule,
thou art sure of immorta-
lity, a Fee Simple, that no
time can weare out, no
forfeiture extinguish: but
alas ! what good is it to
have

A Soliloquie

cant
hee
shall
a be-
e be-
Rea-
oule,
orta-
at no
, no
: but
it to
have

have Immortality, if it
be not accompanied with
Beatitude? and accom-
panied with Beatitude it
will never bee, if God
vouchsafe not his Beatifi-
call Vision; and that Vi-
sion hee will never vouch-
safe thee, if thou bee not
Mundo Corde, of a pure
heart in his sight: For *Be-
ati mundo Corde, quoniam
ipsi videbunt Deum*, Bles-

A Soliloquie

fed are the pure in heart, me
for they shall see God: O m
therefore, my soule, en-Mi
devour to to serve God, hy
with a pure heart in this ke
mortall life, that whe
thou comcest to thy true
Immortality in the next
thou mayst be admitted to
see that Beatificall Vision;
and mayst be immortall in
joying of Happinesse
and not in feeling of tor
ments

of the Soule.

rt,ments; thy Joy may bee
Immortall, and not thy
en-Misery. And let this bee
od,hy Pillar upon which to
hiske thy Thoughts.

he.
true
next
ed to
tion;
all in
nesse
f tor
ments